DOCUMENT RESUME

ED 091 388 SP 008 065

AUTHOR Sullivan, Allen R.
TITLE Cultural Competence and Confidence: A Quest for Effective Teaching in a Multicultural Society.
PUB DATE Jun 74
NOTE 28p.; Position paper for the American Association of Colleges for Teacher Education, Competency Based Multicultural Project Conference (Norman, Oklahoma, June 1974)

EDRS PRICE MF-$0.75 HC-$1.85 PLUS POSTAGE
DESCRIPTORS *Cultural Pluralism; Educational History; *Educational Practice; *Effective Teaching; *Minority Group Children; Negro Students; *Performance Based Teacher Education; Relevance (Education)

ABSTRACT

In order to develop teachers who are able to provide effective education to all youth in general and culturally distinct youth in particular, it is necessary that teachers have a commitment to the goal of effective education for all and that they meet this goal by demonstrating competence in the manipulation of content in cultural context. Historically, educators have agreed that: (a) schools should be concerned with the process and the product of education; (b) affective learning should be stressed as much as cognitive learning; (c) the focus of schooling should be on the development of the student as a social and civic human being; and (d) students should learn the basic values claimed by the "American Culture." However, many would agree that the goals expressed by American educators are rhetoric rather than actual educational practice, especially as they relate to the education of students who are members of minority groups. Competency-based teacher education may be a way of aligning rhetoric whith reality because it distributes the responsibility for more effective education throughout the educational system. Effective teachers must be able to demonstrate knowledge in the following areas: (a) the visibility of minorities, (b) racism of society, (c) language and the minorities, (d) innovation and minority education, (e) the affirmation of minorities in education, (f) the community and the schools, (g) curricula in minority education, and (h) the preparation of teachers for a polychromatic society. (HMD)

ED 091388

Cultural Competence and Confidence: A Quest For Effective Teaching in a Multicultural Society

by

Allen R. Sullivan, Ph.D.
Associate Professor of Urban Education
University of Minnesota, Minneapolis

U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
NATIONAL INSTITUTE OF EDUCATION
THIS DOCUMENT HAS BEEN REPRODUCED EXACTLY AS RECEIVED FROM THE PERSON OR ORGANIZATION ORIGINATING IT. POINTS OF VIEW OR OPINIONS STATED DO NOT NECESSARILY REPRESENT OFFICIAL NATIONAL INSTITUTE OF EDUCATION POSITION OR POLICY

SP008 065

An Invitational Position paper for the American Association of Colleges for Teacher Education. Competency Based Multicultural Project Conference
Norman, Oklahoma
June 17-19, 1974

Cultural Competence and Confidence: A Quest For Effective Teaching in a Pluralistic Society

Allen R. Sullivan, Ph.D.
Associate Professor of Urban Education
University of Minnesota, Minneapolis

> The training of youth - the revelation of life, its present techniques and future possibilities to growing people - is a matter of intricacy and difficulty to any people. But it is peculiarly difficult to Black Americans who must in addition, teach of invisible bonds and concealed social barries of worlds within worlds, and dangerous waste places, of subtle temptation and unnatural restraints. Every artificial difficulty that surrounds Black children today should be additional incentive to make their education and mental development the highest possible (W. E. B. Dubois, The Crisis, July, 1914).

The challenge as expressed in this quote will formulate the nucleus for this presentation. The challenge is clearly, how can we develop teachers who feel strongly committed to the effective education of all youth in general and culturally distinct youth in particular? It is also the contention in this paper that commitment is the first step, but it must be followed by competence - confidence and content. That is it is not enough to like the children, the challenge is to effectively teach them within a cultural context.

This particular presentation will address itself to the (five C's) highlighted in this paragraph and use Black educational experiences to illustrate these concepts, being mindful of the fact that the goal is to reflect cultural pluralism, thus it is this author's belief that you must isolate each element, before we can fully understand and appreciate its total contribution to the fabric of America. When weaving a piece of cloth you lay the strands of differing hues out on the loom before you begin your weaving process.

Urban Education: The Imperative in Contemporary American Education

W.E.B. DuBois stated that race and the color line were the fundamental issues facing America in the 20th century.[1] In America's attempt to grapple with issues of race some fundamental contradictions have been exposed. In the present quest for a new or alternative system of education to fulfill crucial needs, minority racial communities constitute the decisive social force for this change because it is these particular communities in which the present educational system has most dramatically failed. Thus Urban Education is an attempt to apply principles of group dynamics, creative use of power, and sound educational practices in the correct combinations in an attempt to eradicate this phenomenon of failure. Although there may be alternate methods in achieving this goal it is imperative that the task be undertaken. Some of the critical issues in contemporary American Education are as follows:

[1] DuBois, W.E.B. "Words of Color", Foreign Affairs, III April 1925, p. 423.

A. What is the quality of education presently in the United States? More specifically, what types of fundamental changes in the educational delivery system are needed in Urban Inner City Schools to have significant positive impact on the quality of the educational experiences and academic outcomes of heretofore educationally neglected cultural and racial groupings (i.e. Latin, Spanish and/or Mexican Americans, Afro-American, and Native American Indians)?[2]

B. How can schools be meaningfully involved in the task of fundamentally reversing white racism and the concomitant negativistic assumptions, attitudes, and behaviors generated towards educationally neglected cultural and racial groupings within this society?[3]

C. What types of educational training and retraining programs and experiences are needed such that a cadre of educational personnel may be developed to provide leadership in directing the changes implied above?

D. How can schools significantly, systematically and continuously include parents and community persons in collaborative decision making processes that effect and affect the lives of their children?

[2] Stone, James; De Nevi, Donald P. Teaching Multi-Cultural Population, Five Heritages. Van Nostrand Reinhold Co. N.Y. 1971.

[3] Kovel, Joel, White Racism, A Psychohistory, A Vintage book. N.Y. 1970.

This listing of issues and questions is not exhaustive or exclusive of all the concerns which must be addressed. Several recent studies have indicated that the United States is increasingly becoming racially factionalized because of racism and discrimination. This factionalization is most pronounced when one views suburban schools and compares them to urban inner city schools. Maybe for this reason schools have been viewed as the place which provides an available and optimum intervention level to bring about fundamental changes in this society.

AN HISTORICAL PERSPECTIVE ON URBAN SCHOOLS

The urban crisis is a fairly recent historical phenomenon (within the past 50 years). Schools within cities have been called upon throughout this century to accommodate an influx of immigrants, and to accomplish this objective the schools were organized:

Educational Accommodation Process for Immigrants[4]

1) To give children of workers elementary skills in the three R's which would enable them to function as workers in an industrial society.
2) To give these children proper reverence for the four A's - American History, American Technology, American Free Enterprise System, and American Democracy.
3) To provide a smoothly functioning sifting mechanism whereby those individuals equipped by family background and personality to finish high school and go on to college could be selected out from among the great majority on

[4] For a more detailed discussion of this process see "Education: The Great Obsession" by Grace L. Boggs in Education to Govern A Philosophy and Program for Learning Now published by the All-African Peoples Union, p. 11-32.

their way to the labor market after a few years of elementary school, or, at most, a year or so of high school.

It's interesting to note that Chicanos, American Indians and Blacks have been, until fairly recently, in rural agrarian settings. Thus the educational accommodation process didn't consider these populations because the process was developed for meeting manpower needs using immigrants in urban industrial settings rather than rural agrarian populations in rural settings. With the increased influx of these minority populations into cities within the past few decades (which still is continuing), there was an increase in labor supply with a corresponding decrease in manpower demands because of increased industrial mechanization. Thus a limited number and new kind of worker was needed, thereby changing the education process so that an elite group could be selected for specialized training for industrial purposes while adopting and maintaining a custodial or preventive detention role for a significant number of children. Increasingly, minority communities in particular have seriously questioned these newly formulated objectives, and have begun to demand educational relevancy and accountability in an attempt to have schools more adequately educate their children; and in doing this, do it in a fashion which will affirm and enhance their humanity rather than deny it.

Since the mid 1960's forward there had been a considerable amount of attention paid to the fact that this is a culturally diverse nation.[5] Many people heretofore have seen this diversity as a

[5] Banton, Michael "1960 A Turning Point in the Study of Race Relations Deadalus, Spring 1974. p. 31-44.

devisive force within the United States thus adhered to the "melting pot philosophy" to obliterate these differences. Now many of these culturally distinct groups have proclaimed that this non-acceptance of cultural distinctions must terminate and that society must be re-educated to the concept of the "tossed salad" rather than melting pot (i.e. each element mixed with others but maintaining its distinctness and making a unique contribution to the quality of life in America with no element seen as worse or better than the other).

Most teachers presently teaching in the American educational establishment went through teacher preparation sequences that paid little or no attention to the cultural phenomenon in education. Thus the attitudes, beliefs and knowledge that teachers have about specific cultural groups needs to be critically examined and enhanced in light of new knowledge and literature on cultural pluralism[6] produced within the past decade.

Historical Perspective on the Goals of American Education: Rhetoric vs. Reality

Since the start of this century, there have been several major study groups dedicated to the articulation of the goals of American education. For example in 1918 the commission of the Reorganization of schools listed several goals of public education.[7]

1. Good health.
2. Command of Fundamental Processes.

[6] Stent, Madelon et. al. Cultural Pluralism in Education: A Mandate for Change. Appelton Century Croft. N.Y. 1973.

[7] Committee on Reorganization of Secondary Education. Cardinal Principles of Secondary Education. Bulletin No. 35. Washington D.C. U.S. Office of Education, 1918 pp 11-15.

3. Worthy Home Membership.
4. Vocational Efficiency.
5. Civic Efficiency.
6. Worthy Use of Leisure.
7. Ethical Character.

Later, in 1938, the Educational Policies Commission issued a report entitled "The Purposes of Education in American Democracy." The report outlined four major areas of concern:

1. SELF-REALIZATION: An inquiring mind; command of fundamental processes, such as speech, reading, writing, arithmetic; sight and hearing; health knowledge and habits; interest in public health; recreation; intellectual and esthetic interests; formation of character.
2. HUMAN RELATIONSHIPS: Respect for humanity; friendship; cooperation; courtesy; appreciation of the home; conservation of the home; homemaking; democracy in the home.
3. ECONOMIC EFFICIENCY: The importance of good workmanship; occupational efficiency; occupational adjustment; occupational appreciation; personal economics; consumer judgment; efficiency in buying; consumer protection.
4. CIVIC RESPONSIBILITY: The need for social justice; social activity; social understanding; critical judgment; tolerance; social application of science; world citizenship; understanding of the principles of conservation as related to the national resources; devotion to democracy.[8]

[8] Fredrick Mayer Foundations of Education, Columbus, Ohio. Charles E. Merrill Books, Inc. 1960 , p. 9.

Eight years later, in 1946, Sidney Hook listed seven aims for American public education in his book Education for Modern Man:

1. Education should aim to develop the powers of critical, independent thought.
2. It should attempt to induce sensitiveness of perception, receptiveness to new ideas, imaginative sympathy with the experiences of others.
3. It should produce an awareness of the main streams of our cultural, literary and scientific traditions.
4. It should make available important bodies of knowledge concerning nature, society, ourselves, our country and its history.
5. It should strive to cultivate an intelligent loyalty to the ideals of the democratic community.
6. At some level, it should equip young men and women with the general skills and techniques and the specialized knowledge which, together with the virtues and aptitudes already mentioned, will make it possible for them to do some productive work related to their capacities and interests.
7. It should strengthen those inner resources and traits of character which enable the individual, when necessary, to stand alone.

A somewhat similar statement concerning the aims of a liberal education was submitted in 1952 by the faculty of Washington University in St. Louis:

[9] Raymond Callahan, An Introduction to Education In American Society, N.Y. Alfred A. Knopf. 1964, p. 287-288.

I. Concerning knowledge:

1. Of man's physical and biological nature and environment.
2. Of man's social environment and history.
3. Of man's cultural history and situation.
4. Of the processes which make for personal and group fulfillment.

II. Concerning abilities:

1. To use one's own language.
2. To think critically.
3. To make value judgments.
4. To participate effectively in social situations.
5. To handle a foreign language.

III. Concerning appreciations:

1. Of beauty.
2. Of people.
3. Of differences.
4. Of wonder, awe and mystery.
5. Of man's potentialities.

IV. Concerning motivations:

1. To develop an adequate hierarchy of values.
2. To adopt an affirmative, constructive orientation toward life.
3. To achieve independence.
4. To assume social responsibility as a participant in the world community.

5. To include the interests of others within one's own.
6. To seek self-realization on the highest possible level. [10]

The White House Conference on Education, in 1955, substantially agreed with the faculty of Washington University. Composed of laymen and educators from all parts of the country, the Conference enumerated 14 goals for American public education:

1. The fundamental skills of communication -- reading, writing, spelling as well as other elements of effective oral and written expression; the arithmetical and mathematical skills including problem solving; while schools are doing the best job in their history in teaching these skills, continuous improvement is desirable and necessary.
2. Appreciation for our democratic heritage.
3. Civic rights and responsibilities and knowledge of American institutions.
4. Respect and appreciation for human values; and for the belief of others.
5. Ability to think and evaluate constructively and creatively.
6. Effective work habits and self-discipline.
7. Social competency as a contributing member of his family and community.
8. Ethical behavior based on a sense of moral and spiritual values.
9. Intellectual curiosity and eagerness for life-long learning.

[10] Ibid. Callahan

10. Esthetic appreciation ans self-expression in the arts.
11. Physical and mental health.
12. Wise use of time, including constructive leisure pursuits.
13. Understanding of the physical world and man's relation to it as represented through basic knowledge of the sciences.
14. An awareness of our relationships with the world community.[11]

Finally, in 1963, Frederick Mayer summarized and synthesized what he termed the "broad goals of education:"

1. Reflective thinking.
2. Appreciation of culture.
3. Development of creativity.
4. Understanding and application of science.
5. Contact with great ideas.
6. Moral and spiritual values.
7. Fundamental skills.
8. Vocational efficiency.
9. Adjustment to family life.
10. Effective citizenship.
11. Physical and mental health.
12. Change and develop personality.
13. Permanent interests.
14. Achievement of peace.
15. Perpetual renaissance of man.[12]

In reviewing these six goal proposals covering forty-five years of American education it becomes evident that there is general

[11] Ibid Callahan, p. 289.

[12] Loc Cit, Mayer, p. 10-13

agreement regarding several points. First, schools should be concerned both with the process of, and the product of, education; the goals stipulate what knowledge a student should be acquiring while attending school as well as what kind of a human being the student should be when he has completed his schooling. Second, affective learning is stressed as much as cognitive learning; values and beliefs are as much a responsibility of the schools as are knowledge and skills.

In reviewing these six goal proposals covering forty-five years of American education it becomes evident that there is general agreement regarding several points.[13]

1. Schools should be concerned both with the process of, and the products of, education; the goals stipulate what knowledge a student should be acquiring while attending school as well as what kind of human being the student should be when he has completed schooling.
2. Affective learning is stressed as much as cognitive learning; values and beliefs are as much a responsibility of the schools as are knowledge and skills.
3. While the goals generally involve the retention of factual material, the process of thinking, the development of skills, and abilities, and the development of attitudes, beliefs and values, the focus is on the student as a developing social and civic human being rather than on curriculum and materials.

[13] Bowman, Gary L. Humanistic Education: Personal Growth Through Creative Dramatics. Masters of Arts Thesis. University of Minnesota. June 1972, p. 10-11.

4. The goals stipulate what was felt to be basic values claimed by the "American Culture". One has to compare the development of these goals with the development of race relation going on concurrently in America to understand what is missing. In essence, I am saying that during the time of significant development of educational goals and public education as we know it, a whole host of negative assumptions concerning the major American cultural groups (minorities) were being formulated, i.e. Native Americans.[14] It seems obvious that post 1954 goals should reflect goals related to desegregation - integration - cultural pluralism. Some of the expressed goals reflect concerns related to "human relations" which can be viewed as antecedents to an emphasis on race relations, and then cultural pluralism.

Many would say that the goals as expressed were announced goals or rhetoric rather than actual educational practices (reality). It is argued that teachers once they close their classroom doors engage in idosyncratic teaching rituals which may have little specific relationship to the global goals. This statement may be a true reflection of the state of education presently, but this is not to say that this is a desirable state. Several educators have pointed to the discrepancies between rhetoric and

[14] Jacobs, Paul et. al To Serve The Devil: A Documentary Analysis of America's Racial History and Why it Has Been Kept Hidden. Vintage Books. 1971, 2 volumes (these books do an outstanding job of presenting information on the treatment of racial groups within this nation and is a must for teachers seriously concerned about these issues.)

practice for example, Johnson [15] states that teacher trainers often don't practice what they preach to teacher trainees; so for example, classes on small group dynamics often consist of two hundred and fifty students, classes on new or innovative instructional strategies is a straight lecture course. Jersild studies [16] seem to indicate that the incongruvence between the rhetoric and the reality often produce guilt for the teacher which must be dissipated so that it may be managed to produce positive educational outcomes. "Discovery of inconsistencies between opinion and practice is not particularly startling in light of a succession of studies showing similar findings in other fields (for example voting behavior). The opinions expressed by an individual are the result of a number of factors, including the beliefs of members of his immediate reference group his background and training and his perception of what kinds of answers his interrogator would like to hear. This behavior however is a product of various situation determinants of his role, including formal and informal contraints. The presence or absence of pressures to act, and competing demands on his time and energy. Consequently, it would be surprising if we were to find a perfect correlation between opinion and practice." [17] I will return to this concept of rhetoric vs. reality further in the section on assessing teacher competencies.

[15] Johnson, John L. and A. Seagul, "But Do As I Preach: Form and Function in the Affective Training of Teachers, Phi Delta Kappen Nov. 1968, p. 166-170.

[16] Jersild, Arthur T. When Teachers Face Themselves, Columbia University Press, 1955.

[17] Coslin, David. Teachers and Testing. Publication of Russell Sage Foundation, 1967, p. 138.

Competency Based Teacher Training: Aligning Rhetoric & Reality.

Competency Based Teacher Education (CBTE) seems to have the potential for impacting education in general as well as specifically enhancing the educational experience of minority youth. Let me hasten to say that I feel "multi cultural educational experiences aid all children" but the literature is full of all kinds of documentation of the deleterious effect of current educational practices on minority youth, academic self concept and achievement. This author feels that there are several advantages to looking at the competency based teacher education model to rectify these deleterious effects, namely:

a) The (CBTE) processes takes the onus of responsibility for failures in the educative process off of the backs of the minority youth [18] and distributes responsibility for more effective education throughout the total educational system. That is to say that effective teaching or aligning the reality with the rhetoric, becomes a conscious goal and recipórical responsibility of teacher trainers, prospective teachers, and public school personnel, rather than blaming student inadequacies[19] as the reason for teaching failure, as is often done with minority youth.

b) (CBTE) recognizes the possibility of teaching disabilities i.e. the inability real and/or perceived to deliver effective educational experiences to select groups of students.

[18] Rayn, William, Blaming the Victim, Vintage Books, Inc. 1971.

[19] Wilkerson, Doxey, "Blame The Negro Child", Freedomways, 4th Quarter New York, Freedomways Associates, Inc., 1968

The important aspect of this processes is that it doesn't stop at identifying impediments to effective teaching it has positive philisophical underpinnings because it expresses a faith in peoples ability to accept feedback and to effectively change their behavior in a desired direction.

c) (CBTE) focuses those involved in a process of clear goal setting. "Leaving the total direction of American public education in the hands of individual teachers is chaotic and self-deceiving. Since "what will we do tomorrow?" is of paramount importance to many teachers, it becomes relatively easy for them to determine goals after classroom activities have been selected rather than developing learning experiences which will lead to the realization of predetermined goals. Actually, this is a 'survival' technique employed by directionless student-teachers which is carried over into professional life. However, there is a vast difference between survival and excellence."[20] CBTE recognizes that if education is to be excellent it must proceed from concious and deliberate intent rather than excepting whatever is done as the intent.

d) (CBTE) focuses our attention on process and outcome variables while simultaneously specifying criterion levels of performance and creates an environment conducive to continuous reassessment, alloting positive results and recycling certain ideas and personnel in need of reaching specified criterions of performance.

[20] Loc cit. Bowman, p. 11-12

e) Lastly, this author is mindful of the fact that the potentials as stated are not exhaustive or exclusive. The points as outlined seem to address themselves to the "accountability era" heard in minority communities in particular and throughout the total educational establishment in general.

Racial-Cultural Challenges to Competency Based Teacher Education. There are several criticisms of CBTE indicating that Unitary teacher training doesn't provide for spontaniety or creativity. Nash & Agne, feel that CBTE may be a way to continue practices as usual rather than any fundamental changes in teacher preparation;[21] with the addition of racial and cultural groups into the equation no longer will CBTE be allowed to perpetuate that status quo because of the adverse impact this would have on minority youth by continuing negative practices which denies appropriate educational experiences for these youth. Let me share a few studies which will dramatize this need for change in training procedures for teachers.

The study was conducted with 66 white female undergraduates and 264 seventh and eighth graders attending three junior high schools in a midwestern community. White and Black junior high schoolers were randomly assigned to either the "gifted label" or "non-gifted label" group. Each student teacher was given the information on student status with a teaching task to perform. Systematic recordings were taken during the assigned teaching task period. The

21 Nash, Robert J. and Russel M. Agne, "Competency in Teacher Education: A Prop for the Status Quo?" The Journal of Teacher Education, 22: 147-55; Summer 1971.

observation and recording focused on six variables:

1. Teacher attention to students' statements, subdivided into requested and spontaneous student statements,
2. Teacher encouragement of students' statements,
3. Teacher elaboration of students' statements,
4. Teacher ignoring of students' statements,
5. Teacher praise of students' statements,
6. Teacher criticism of students' statements.

The results were of special interest, because of comparisons of teacher interaction with Black and White students. Black students were given less attention, ignored more, praised less, and criticized more. More startling, perhaps, was the interaction between race and label, which suggests that it is the gifted Black who is given least attention, is the least praised, and is most criticized, even when comparing him to his "non-gifted" Black counter-part. Post-experimental interviews indicated that the teachers were not suspicious of the experimental assumptions and hypothesis.[22] --- A second study[23] points out the discrepancy between the school's view of Chicano and Black children's intellectual functioning and performance in this community, when compared with school performance. Recently there has been a discussion[24] and study of the negative implications and students' perception of labeling children as a result of their performance on academic and intellectual

[22] Maehr, Martin & Rubovits, Pamela. The Effects of the "Gifted" and "Nongifted" on TEachers' Interaction with Black And White Students. University of Illinois, Urbana-Champaign (mimeograph).

[23] Mercer, Jane R. Sociocultural Factors in The Educational Evaluation of Black & Chicano Children. Presented at The 10th Annual Conference on Civil & Human Rights of Educators & Students. Wash, DC Feb 18-2

[24] Towne, Richard C. & Joiner Lee. Some Negative Implications of Special Placement for Children with Learning Disabilities. The Journal of Special Education, Vol. 2 No. 1 pp. 217-226.

measures[25].

The implications of these studies are very clear. Teachers need specific instruction and competency experiences related to teaching children of various racial and cultural groups, with very specific attention paid to the dynamics of race involved in the teaching-learning act. Competency based educational practices have addressed these issues obliquely while addressing human relations competencies of teachers.[26,27] What is being suggested is that more specific attention should be paid to the exploration of racial attitudes and behaviors of pre and in service teachers. The author also recognizes that the measurement or monitoring of racial attitudes of teachers generated to students is difficult and will give suggestions for initial exploration of racial attitudes further on in the paper. Suffice it to say that CBTE must address the racial-cultural issue head on rather than obliquely, recongizing fully that this is a difficult task for an emerging process and method of teacher training.[28]

[25] Jones, Reginald. Labelling Children Culturally Deprived and Culturally Disadvantaged. Black Psychology, Harper & Row Publishers, pp. 285-294.

[26] Gazda, George M. "A Design for an Inservice Program in Human Relations for Teacher Educators." Athens. University of Georgia, College of Education, 1970.

[27] Joyce, Bruce, et. al. "Sensitivity Training for Teachers: An Experiment", The Journal of Teacher Education, 20: 75-83; 1969.

[28] Elam, Stanley, editor, Performance-Based Teacher Education: What Is The State of the Art. American Association of Colleges for Teacher Education, Dec. 1971.

Teaching Competencies From A Black Perspective

Recognizing that capturing a Black perspective is a difficult if not impossible task I will outline some issues which need to be addressed in a competent manner by all teachers. These issues will be derived from personal observations and summations of the literature. Consistent with my beliefs I will outline some of the critical aspects of minority and Black experiences which can be addressed along with a select group of references, but the issue of which is most important has to be decided by those directly affected, i.e. teacher trainees, community residents and parents as well as training and instructional staff in the respective educational institutions. Suffice it to say that I feel that perspective teachers should have knowledge about all the variables listed.

I. Making Minorities Visible[29]

A. The Black Contribution to American Society.

B. The Native Americans on Reservations and in Cities.

C. Plight and Prospects of Mexican-Americans.

D. Econimics and U.S. Minorities.

E. The Rage of Minorities: Historically and Currently.

F. Future Options for Minority Groups in U.S. Society.

II. This Is A Racist Society[30]

A. Racism Defined For Whites.

B. The Subleties of Racist Attitudes.

C. The Effects of Systemic Racism.

D. Racism and its Impact on Education.

[29] Loc cit, Jacobs, Paul et. al.

[30] Loc cit, Kovel, Joel

E. Ways of Coping with the Issue of Racism.

F. Ways of Changing Racial Attitudes.

III. Language and the Minorities[31]

A. The Nature of Language.

B. Dialects in the U.S.

C. Diverse Cultures and Language.

D. Standard and Non-Standard English.

E. Socio-Linguistics.

F. Linguistics and the Teaching of Language in Schools.

IV. Innovation and Minority Education[32]

A. Recent Research: Profile of the Creative Person

B. Creativity Tests and their Possibilities.

C. The Teacher as Innovator.

D. Eliciting Creativity in the Classroom.

E. Creative Needs in American Business.

F. Creativity as a Measure for Occupational Choice.

V. Affirming Minorities in Education[33]

A. The Negative Connotation of "Compensatory" Education.

B. Evidences of the "Self-fulfilling Prophecy"

C. Strengths of the Survival Culture.

[31] Sullivan, Allen R., Afro-American Communication in America: Some Educational Implications, Pan African Journal, Vol. V, No. 2. Spring, 1972, p. 231-237.

[32] Sullivan, Allren R. The Identification of Gifted & Academically Talented Black Students: A Hidden Exceptionality, The Journal of Special Education, Vol. 7, No. 4, Winter 1973.

[33] Loc cit, Stent et. al.

D. A Positive Look at Minority Values.

E. Self-concept and Ethno-centricity.

F. Taking Positive Steps in the Classroom.

VI. The Community and the Schools[34]

A. Minority Parental Interest in Education[35, 36]

B. The Community's Role in Schools.

C. The College Role in the Community.

D. The School's Role in Community.

E. The Issues of Community Control.

F. Ways of Obtaining Community Cooperation.

VII. Curricular Issues in Minority Education[37]

A. Self Concept Enhancement.

B. The Affective and Cognitive Domains

C. The "Two Cultures" Controversy.

D. The Use of Tacking Systems and Egalitarianism.

E. Grade Levels, Marks and Homogenious Groupings.

F. Making Subject Matter Relevant for the Eighties.

[34] Hamilton, Charles, V. "Education in the Black Community: An Examination of the Realities" Freedomways 4th Quarter 1968, p. 319-325.

[35] Staples, Robert, The Black Family: Essays and Studies, Wadsworth Pub. Belmont California, 1971.

[36] Billingsley, Andrew, Black Families in White America, Prentice Hall, Englewood Cliffs, N.J. 1968.

[37] Jones, Reginald L. Black Psychology. Harper & Row Publications, 1972.

G. Possible Changes and Directions in Curricular Design.

H. Intelligence Testing.

VII. Preparing Teachers for a Poly-chromatic Society.

A. The Human Relations Component.

B. The Liberal Education Component.

C. Interfacing Theory and Practice.

D. The Development of Skills.

E. Exposure to Cultural Diversity.[38]

F. Models of Teacher Preparation.

G. The Ideal Teacher.

The following topics and sub headings were suggested themes for extended discussion and building blocks for developing skills sensitives and knowledge. These concepts should be discussed and elaborated. It is this author's firm belief that a viable teacher education program can no longer function as a closed system. Componenents or variables that a multi-cultured teacher training program must include if it is to be attuned to contemporary problems are:

1. partnership of public schools and colleges in program planning.
2. student involvement in planning and conducting their own programs.
3. teacher involvement.
4. community involvement inclusion of the cultural perspective.

[38] Clark,John et. al. Polygraph and Interview Validation of Self Reported Deviant Behavior. American Sociological Review, Vol. 31, # 2 Aug. 1966.

5. interdisciplinary academic involvement.
6. heavy emphasis on direct student experiences.

Basic to an open system program, predicated on partnership of diverse interested parties, should be an organizational structure that not only tolerates differences among its partners, but is also capable of building on them.

Although the above variables are basic to the program, the following fundamental social and psychological assumptions underline this model:

1. Neither children nor prospective teachers are raw products. Both enter the learning area with hidden personal curriculum. Therefore, this program or model must attempt to provide for individual differences as the building blocks of a teacher education program.
2. Fundamental to the cognitive structure of children is their cultural milieu; fundamental to the teaching styles of teachers are their sensitivities, perceptions and understandings as they have been molded by their cultures. Therefore, we must attempt to provide for socio-anthropological understanding of different cultures.
3. No one has the complete answer to the teacher education program that will most effectively produce the types of teachers who can most productively enhance the learning of children. All persons who have something at stake in education would help articulate a program; hence, a teacher education model that provides for a broad-based cooperatively developed

program is a necessity. Therefore, we must attempt to provide for cooperative, broad-based planning.

4. All university faculty and students, school personnel in the program, and community members must be both teachers and learners. Therefore, we must attempt to provide an opportunity for all members to function in a number of roles.
5. A self-renewing mechanism must be devised to assure a dynamic program over time; too often, following the initial Hawthorne effect of innovation, the mainteanance of an intact program becomes the major goal. Therefore, we must attempt to provide for effective feedback through open communication built into the structure.
6. Active participation of both students and university faculty in the selected public schools and the community is essential. Therefore, we must attempt to provide for schools and the community as the extended university classroom.
7. Teaching is a support process through which student and teacher interact as learners. Therefore, we must attempt to provide for one-to-one and small-group interaction between and among all participants.

Assessing Teacher Competencies Related to Culturalism.

Recognizing that there are still many unanswered questions related to (CBTE) let me lay out some suggested areas for future discussion and research;

A. There is a need for a new philosophical belief system and consequently new vocabulary related to cultural pluralism. "Educational Culturalism" for example is a word coined by this author to reflect the concern for including culture into the schooling process.

B. I discussed the discrepancies between the rhetoric and reality of teaching practices. These discrepancies are observable to those who take time to monitor them. This author is suggesting the use of the polygraph to assist teachers in assessing their attitudes to to racial groups and beliefs in competencies. At first one might think this is an outlandish idea but this procedure has been used as a feedback mechanism in prior studies?[39, 40] This instrument records continuous changes in respiration blood pressure and pulse caused by the emotional state of the subject. This approach may seem Orwellian but it is worth exploration if appropriate safeguards of confidentiality and offering supportive supervision upon request of the teacher after receiving feedback from a skillful polygraph operator. Thus this could be a measure of one confidence in their competence.

[39] Clark, John et. al. Polygraph and Interview Validation of Self Reported Deviant Behavior. American Sociological Review, Vol. 31 # 2 August 1966.

[40] Jost, Hudson. The Use of Polygraphic Techniques in Psychophysiological Research and Clinical Psychology (Chicago, 1953.

C. The challenge to educate minority youth are many but the challenge must be accepted. "There is no such thing as a neutral educational process. Education either functions as an instrument which is used to facilitate the integration of the younger generation into the logic of the present system and bring about conformity to it or it becomes "the practice of freedom", the means by which men and women deal critically and creatively with reality and discover how to participate in the transformation of their world." In essence we need teachers who are competent, confident in their ability to deliver quality education experience in a pluralistic cultural milieu or what we are asking for is teachers with faith in what human beings can become, with a driving ethical imperative which requires them to accept responsibility for helping students achieve everything that is possible, and with the finest technical preparation for carrying out this obligation.[41, 42]

[41] Freire, Paulo, Pedagogy of the Oppressed. Herder and Herder, N.Y. 1971, p. 14.

[42] West, Earl E. "The Ethical Challenge of Teaching". The Journal of Negro Education, Winter 1968, Number 1, p. 1-3.